

Taylor University

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The Echo 1920-1921

The Echo

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## Taylor University Echo

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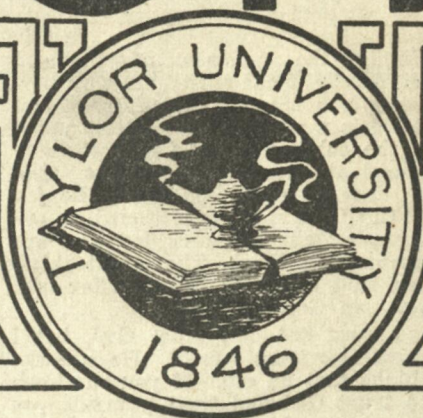
O. M. D. Raper

TAYLOR UNIVERSITY

# ECHO

VOL. 8

No. 11



*A sainted soul is always  
elegant, and, if it will, pass-  
es unchallenged into the most  
guarded ring.*

*--Emerson.*

MARCH 1, 1921



## CHRONICLE.

Thursday, Feb. 10—Two of the students find a mid-night journey very thrilling. The black something turns out to be a dog.

Friday, Feb. 11—Mr. and Mrs. Biesecker arrive at noon.

Saturday, Feb. 12—Rev. James M. Taylor gives a wonderful and inspiring talk in the morning service.

Sunday, Feb. 13—Mrs. Faulder takes the lunch down town so all were able to attend the three church services.

Monday, Feb. 14—Evangelistic party leave for next field of labor. Our prayers go with them.

Tuesday, Feb. 15—Everybody got shot!!

Wednesday, Feb. 16—Philos topped the evening. What will Friday bring?

Thursday, Feb. 17—Bitter cold. Our thoughts of spring have "blown" away.

Friday, Feb. 18—Old married ladies show 'em! Philos end the series. Some went to society and met themselves there.

Saturday, Feb. 19—Everybody gone to Marion? No, some went to the country.

Sunday, Feb. 20—Mr. Mabuce agrees with Rev. Barrett about "theory."

Monday, Feb. 21—Burr—rr—it's cold!

Tuesday, Feb. 22—Washington's birthday. Mrs. Faulder doesn't forget.

Wednesday, Feb. 23—A little snow for a change.

## "GRINS."

George Fenstermacher, in dining hall—"Life is one round of prunes and apricots."

Miss Draper—"Where do the peaches come in?"

We all know George is fond of apples, but for some time we have noticed that he has acquired a taste for a new kind—"Holtz" apple.

Prof. Durfee had just finished explaining the electric generator and said while he continued to turn, "Now Mr. Evans will you explain this, please?"

Evans with that slow southern slowness of his, "Well, professor, I notice in the first place it is turned by a crank."

## STUDY TO BE QUIET.

(Rev. Huff.)

Study to be quiet. Be ambitious to be quiet. These words have to do with a condition of mind and a state of heart. It is an urge to the interior. It is a command to build ourselves up in a great inner life that shall have large meaning in our ministry and relation to others. We do not mean that we will have lit-

tle action, but little friction. God is seeking to bring us into a deep, rich interior. Our danger is of em-iness. Our lives may be rich in outer action and our hearts poverty stricken in experience.

Paul would seek to make us strong rich and full personality and save us from becoming weak. He would save us from running after the glitter and forgetting the gold. Paul emphasizes the inner as the condition of the outer. We can give to the world only that which we possess.

First Paul would have us cultivate a great inner quiet trust. Trust is simply the quietness of the soul with God. I can trust only that person which my heart admires. Trust itself is a very simple matter, yet it is the sublime act of the soul. God puts more value on our trust than he does on our trembling. The joy of the Lord is not conditioned on our changing circumstances but on our unchanging Lord. The greatest lesson that education has to offer is a trust in God.

I must not only trust God, but I must also trust myself. He can who thinks that he can. If you can learn to trust God and trust yourself you can do anything which God might want you to do. If you can trust you can laugh down the impossible.

Many people have talked all their religion away. Learn to be quiet so that when you do speak, your words shall have meaning. There is such a thing as loaded words. Jesus spoke as one "having authority." His word was with power.

Paul again wants us to cultivate the quietness of prayer. Our religious experience begins to sag when our inner life weakens. If you cultivate the quietness of prayer with God it means that you will have big tomorrows. I do not get ahead much in a crowd of loud praying. Be ambitious to be quiet with God.

Furthermore, we should cultivate the quietness of service. I am amazed at the quietness with Jesus went about his work. The greatest forces in the universe are after all the quiet forces. We do not need to put all our doings in the paper. It is not absolutely necessary that you get credit for everything which you do. Try to be quiet in your service to humanity.

Another element which Paul would have us try for is a quiet spirit of fidelity. Jesus did not say well done good and successful servant. What we want is to be faithful in the little as well as the big things. If we are tricky in any of our actions let us remember that we cannot build anything on top of a lie. We must consent to be faithful and to be unknown.

## GOD'S MAN.

God bade His chosen people from Pharaoh's land to flee,  
And paved for them a highway,  
Midst walls of rolling sea.

Their pathway through the desert  
He marked with cloud and light;  
Their enemies, though mighty, were  
shamed and put to flight.

He brought them to their country,  
and e'en the rushing tide  
Of turbulent old Jordan stood back  
on either side,  
They passed in safety over, and entered  
the good land,  
The Anakim who dwelt there were  
conquered by God's hand.

When Midianites oppressed them,  
and filled both hill and plain,  
God's eye was watching o'er them,  
to show his strength again.  
He found a humble servant, and loyal  
for the right;  
God clothed Himself with Gideon  
and won through him the fight.

Over a pathless ocean God led another  
band.  
To seek religious liberty in a free  
and happy land.  
He gave His kind protection from  
many a dark-skinned foe;  
They raised devout thanksgiving for  
the good He did bestow.

Oppression came years after, the  
way was dark with dread,  
They cried unto their Father, who  
o'er the sea had led.  
He observed a princely person among  
His servants true,  
God clothed Himself with Wash-  
ington, and brought our nation  
through.

Foemen are not all conquered; op-  
pressors not all subdued,  
Lurking around are evils, fiercer and  
darker hued.  
Conflicts are not all ended; battles  
must yet be fought,  
God's arm will still be needed for  
victories yet unwrought.

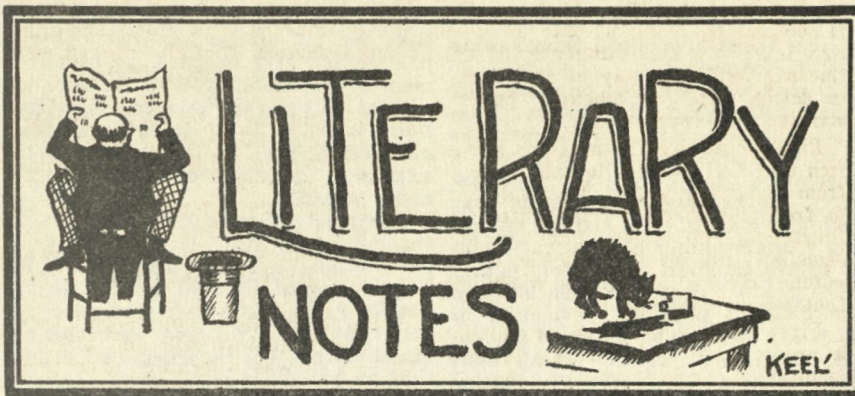
Your country's voice is pleading; her  
foes are great and strong,  
Right hangs from many a scaffold,  
while thrones are held by wrong.  
But a strong hand sways our future,  
and behind the dim unknown,  
God still is watching over the land  
we call His own.

His eye is moving ever throughout  
the whole wide earth,  
To show His great omnipotence  
through a life of sterling worth.  
All men cannot be Gideons and rout  
a heathen band;  
All may not be like Washington and  
save a mighty land.

Your name may not be written in  
any Hall of Fame,  
But you can be God's man and bring  
great honor to His name.  
If like your country's hero, you up-  
hold the Good, the True,  
God will call you to your mission,  
and will clothe Himself with you.  
—Sadie Louise Miller.

"What a happy world this would be  
if everybody were cheerful."





### MARTYRS OF CHRISTIANITY.

It has been said that the blood of the martyrs in the seed of the church. Few of us are as fully aware as we ought to be of the part martyrdom has played in the history of Christianity. We do know that there was much suffering in the life of Jesus. We know how truly according to Isaiah's description Jesus was a suffering Savior. "He is despised and rejected of men, a man of sorrow, and acquainted with grief." "He hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgement: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked and with the rich in His death, because He had done no violence, neither was any deceit in His mouth." (Isa. 53.)

Because Jesus suffered so much for us, some people, even some Christians live as if they believed that Jesus' suffering so availed for us that because He was persecuted, no one who believed on Him need suffer persecution. But did Jesus ever say that because He had suffered, those who believe would through the merits of His suffering be saved from being persecuted? What is the attitude of God's will as revealed in His Holy Word concerning us?

(Jno. 13:16:) "The servant is not greater than his Lord."

(Matt. 10:22:) "And ye shall be hated of all men for my name's sake"

(John 15: 18-21:) "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth

you. Remember the the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me."

Read also the words of Paul in Philippians 3:10 "That I may know - - - the fellowship of His sufferings, being made conformable unto His death."

Of the disciples to whom Jesus spoke the words we have quoted from Him, every one suffered for Jesus' sake. Every one except John died a martyr's death. So likewise did Mathias, Stephen, Mark, Luke, Paul and Barnabas. As these gave their lives, their places were filled by others just as true and just as willing to die for the true faith. Their names, though in many cases not recorded on history's page, are written in the Lamb's Book of Life.

Whatever may be the significance of the fact, the most horrible persecutions of Christians have emanated from Rome. During the days of the Empire the emperors were the leaders of these persecutions; but since the institution of the Romish church, it has been she that has sought vengeance upon all who have failed to conform to her mandates.

Among the emperors it is Nero with whom we associate the most terrible suffering of the Christians. After he had reigned five years he became possessed of a madness which impelled him to burn his own capital city. The emperor regaled himself with music while the flames destroyed in nine days what it had taken ages to construct. Reproached concerning the fire, Nero placed the blame on the Christians and made this the pretext for the first persecution in the name of the empire. Peter and Paul are said to have lost their lives at this time. Many were the Christians whose bodies became torches to illuminate the remains of the city. Timothy died in the persecution under Domitian, who even caused St. John to pass through a cauldron of boiling oil, from which however he was delivered alive. Trojan persecuted the Christians but did not permit them to be hunted down,

unless there were special occasions for persecution. Ignatius was one of his victims. Marcus Aurelius Antoninus, even thought at one time his army had been saved in answer to the prayer of Christians among his soldiers, yet permitted the murder of many Christians. Best known among his victims was Polycarp. The emperor Severus had been healed in answer to prayer, but yielded to public sentiment so far as to allow the Christians to be persecuted. During his reign Irenaeus gave up his life. The emperor Philip was reputed to be a Christian, and during his reign there were no persecutions. Perhaps that very fact served to throw the Christians off their guard, and allowed Satan to thrust in his cloven hoof. At any rate there came now a separation among the Christians which illly fitted them for the persecutions under Decius. Fabian was one of the martyrs under this emperor and Origen would have been but for the fact that he was not promptly dealt with. He thus lived beyond the death of Decius and was not required to die as a martyr. Cyprian suffered under Valerian. Alban became the first British martyr about A. D. 287, while Aurelian was emperor. St. George, the patron saint of Britain, suffered under Diocletian.

In the fourth century, when Constantine became emperor, Christianity became the nominal religion of the empire. Except against Persian subjects in the east, persecution declined or ceased altogether. The emperor Julian was known as the Apostate because he rejected Christianity and permitted a relapse into persecution. But the empire never again persecuted the Christians as had been done before the day of Constantine. From that time forward the principal persecutions were carried on by the Roman church, in the name and under the guise of Christianity.

There have always been some people, however dense the darkness of superstition, who have insisted on religion whose foundations were the truths of Scripture. For instance, when the Roman church began to veil in tradition the gospel essentials, the Waldenses challenged them for being unscriptural. In order to silence and crush these dissenters, one friar Dominic institutes the Dominican order of friars, which became not only the champions of the infallibility of the church, but the agents of inquisition whenever the church began a persecution. The inquisition has been called army, revenues and throne in one.

More accusation was, under the sway of the inquisition, enough to bring to bear on the person accused the full wrath of the church of Rome. The terrors and tortures of the inquisition will perhaps never be in any adequate degree told. In Spain alone in one hundred twenty-nine years centering in the thirteenth century, there were over three million



victims. The building of the Spanish Armada was part of a Papish plan to wound Protestantism to the death by crushing it in England. On board the vessel of the conquered Armada were found many horrible instruments of torture intended for use against the Protestants.

The Bartholemew massacre in France took place as a result of a monkish and political plot. It proved the perfidy of the interrelation of the church and state in France. All the horrors of the Reign of Terror are chargeable directly to Romish ambition and to the reaction therefrom.

In England the most dreadful of the suffering of martyrs were in the days of "Bloody Mary." It was during her efforts to crush Protestantism that Ridley and Latimer gave their lives at the stake. The Bishop lighted in England a candle which should never be put out." At about the same time Archbishop Cramner became the subject of such persecutions that at one time, in the weakness of the flesh, he signed allegiance to the popish faith; but when the day of testing came, by God's grace he denied the writing, he had been forced to sign and fully reaffirmed his Christian faith on Biblical and Protestant principles.

Even in our day there are many parts of the world where Romanism wields her sceptre with the show of supreme authority and defies even political power. In places where she dares thus to dictate it is because she has held her people in such bondage that they dare not question Rome. Wherever Romanism today does not persecute, it is either because the light of the gospel has so permeated the nations that men refuse to bow to Rome's rule of darkness, or on the other hand, so great is the darkness that the light has not yet brought a sufficient ray of hope to cause the people to claim their own "with persecutions." According to the Romish doctrine of the infallibility of the church, what Rome has once done she will do again in order to justify herself.

We know not what of martyrdom may be in the days to come. We only know God's word is true and gives us no warrant of freedom from persecution; but promises always grace and "more grace" for every time of need. The word "martyr" originally meant "witness." There were days when witnessing meant almost certain suffering for Christ's sake. Even recently there have been instances where this has been true. Whether or not we are called to martyrdom, we are called to daily witness for our Master by our words and our lives.

Ross Hutsenpiller.

## RUSSIA.

"Can there any good thing come out of Nazareth?"

That is what we hear on every side today with regard to Russia. Russia has become the world's rampant question mark and will be so for a generation to come. In the first place, she has had to engage in the greatest war in the history of the world, maintaining alone a vast front of twelve hundred miles for nearly three years. Second, Russia has had the greatest political revolution of modern times, perhaps also of ancient and mediaeval times. Third, she has undergone a social revolution which is the greatest social upheaval in this or any age. Fourth, she is in the midst of a striking religious revolution, which has not received so much attention as the political and social revolution, but which has already brought tolerance to faiths and sects persecuted for centuries and which has great possibilities for the religious future of Russia.

While much of the movement of this turbulent pool in Russia cannot be interpreted at present, in two respects it is clearly seen that the course of events has been inevitable. One is that the great revolution was the sure fruit of a blind and brutal tyranny. The other is that a safe democracy cannot exist among people unprepared for it.

If Russia is ever to emerge out of her present upheaval as a safe, solvent and just democracy, there must develop within it the forces which have made democracy free and safe anywhere, universal education, enlightenment and vigorous moral and spiritual ideals.

Methodism is already located in Petrograd in a mission which has made substantial progress under grave handicap of the old regime. But here is our chance! Russia presents the OPEN DOOR in government, education and religion. It presents a unique opportunity in Christian history to help shape the foundation of a new national life among a great people coming out of oppression into liberty. It is an opportunity of service not only to Russia, but to the whole world.

The national Russian character possesses many and strong virtues which promise an immense contribution to the world. They are virtues intimately associated with Christianity and will no doubt prove an immense power in the establishment of a spirit of brotherhood and sympathy throughout the whole world. No people have such a quick impulse of sympathy for a fellow man as the Russian. Some of the greatest weaknesses of Russia have been the lack of standards, intellectual, economic and moral. Theodore Roosevelt, deceased, said, "No nation so much as Russia holds the fate of the coming years." When we think that about ninety five per cent do not read

or write, and that less than ten thousand out of one hundred eighty-five million ever heard a gospel sermon or possessed a new testament, we get only a vague idea of what there is for us to do in bringing the glad evangelical to the masses still sitting in darkness of superstition and ignorance.

The most effective weapon against the Bolsheviki Anti-Christ is the gospel of Christ. The Bolsheviki is not Russian, or of Russian origin, so do not let us be harsh in our comments and criticisms. We may not understand Russia, but they beg and plead that we believe in her. Here is what Count Muravieff one of her eminent Christians says: "I believe that Russia has a civilizing mission such as no other people in the world, and not only in Asia, but also in Europe. We Russians bear upon our shoulders a New Age."

Let us all then lend a helping hand that we may be instruments in helping this great nation reach her highest attainments and possibilities through the gospel and enlightenment of the soul.

Audrey Faulder.

## PRAYER.

"More things are wrought by prayer  
Than this world dreams of. Wherefore  
let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep  
or goats,  
That nourish a blind life within the  
brain,  
If, knowing God, they lift not hands  
of prayer,  
Both for themselves and those who  
call them friend?  
For so the whole round earth is every  
way  
Bound by gold chains about the feet  
of God."

—Alfred Tennyson.

## A SMILE.

Who can tell the value of a smile?  
It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred into love, revenge into kindnesses, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in paradise.—Selected.

## TRY IT.

For a good old fashioned remedy  
For blues of every kind,  
Take equal parts of courage,  
And tranquility of mind,  
And mix with this some work we  
love,  
And add a little cheer;  
Then shake it well together  
And take thru all the year,

**PATRONIZE OUR ADVERTIZERS**



## LETTERS FROM ALUMNI.

Knoxville, Tenn.

Our Dear Alumni:

I will give you a little idea of the schedule we work by each day. At seven o'clock each A. M. Mr. Crabtree walks one-half mile to a car line and then is whirled by electricity to the Knoxville high school where he will mingle with forty-eight teachers and fifteen hundred students.

His first period of service is spent as supervisor of eleven hundred students, as they study, to see that the really studious will have a fair chance.

From the auditorium he goes to his room where he meets from twenty-five to thirty-five Ancient History students every forty-five minutes for five consecutive periods. At three o'clock he is at liberty to come home, unless the faculty meets, or a lecture is on or some other something does not detain him. For the past six weeks he has conducted cottage prayer meetings every night except Saturday and Sunday nights. These cottage prayer meetings began with eight present and three professed definite help. Last night we met in the same home with fifty-nine present and another convert.

Of course there are many loose ends in pastoral work to be gathered up and by the help of God I try to do as much as I can of that work.

Again I ask an interest in the prayers, of you, our brothers and sisters for this work. Our hearts swell with gratitude when we read of the gracious outpouring upon Taylor and town. May the Lord be with you all and give you a bountiful harvest is our prayer.

Mrs. E. E. Crabtree

Boston School of Theology

There are certain friendships and associations that were formed during my five years in Taylor that I shall never forget. I feel as if I owe a great deal to the professors I had there. They all have left a certain influence on my life that I shall never forget. I shall always be proud to own dear old Taylor as my Alma Mater, no matter in what society I am placed.

At present I am attending Boston University School of Theology. I received full credit here for the work I did last year in the seminary, and rank as a middler in the full standing. I enjoy my work in Boston very much, and find many fellows and professors who really know God. There are some, in fact most all who have different views on theology than is taught in Taylor, yet I find them with a charitable spirit.

All of us still have a deep love for Taylor and often we get together and talk over old times.

May richest blessings of God rest upon Taylor and may she enter into that high and noble place that God would have her.

Ira T. Roberts

Boston, Mass.

If Taylor derives great pleasure from keeping in touch with her Alumni, she may be sure that they are doubly glad to know that and to know also that she is keeping them in prayerful remembrance. For my own part, I should like to assure her that I appreciate her effort to show her interest.

In regard to my work, I am as yet unable to say much. I am taking my A. M. in Education and I expect to receive my degree in June.

I wish for Taylor only the best. May she never lose sight of her shining goal. May she never sell her birthright for a mess of pottage. May she ever be true to the Word, true to the Book and true to the fire, so that to those who have come to her seeking life and power and joy she may be able to minister those things in all their purity and fullness.

Yours in the Master's service,  
Alfred O. Gonzalez.

## BOSTON UNIVERSITY SCHOOL OF THEOLOGY

72 Mt. Vernon Street,  
Boston, Mass.

February 5, 1921

Dear Miss Shaw:--

Your letter requesting items of Alumni interest reached Boston almost as soon as I did. For the past three months I have been away from New England so the information which I might now give relative to these Pilgrims up here must necessarily be of a meager sort.

When one arrives in this city for the first time he is conscious of the quaintness of the place. First impressions are not always of the sort which he anticipates. A month is ample time, however, for even the most adverse one to accommodate himself and by the end of the second month he is willing to be known as a Bostonian with no apologies to make. Now with reference to that phrase which has worked such havoc in the west country, viz: cold, cold New England." Banish that idea from your minds for no such place exists. It has been my privilege to be in all of the New England states except one since my arrival two years ago and I am forced to say that I never have met with a more cordial people; no, not even in Indiana. New England cordiality is of a vastly different brand but of just as high value.

Now with reference to some of the Taylorites who are in this locality. Presumably Mr. Pogue should head the list. His loyalty to his Alma Mater has not dimmed even after his three years' residence in the locality of some of the outstanding great institutions of learning in the country. He is doing a fine work in his church as you have already learned. Mr. and Mrs. Imler, and I could add a younger Imler if I could recall her name, are unitedly serving the

First M. E. church of Boston. I enjoyed a very pleasant visit in their home since my return. With reference to my roommate, Mr. Robert Williams, his time is occupied today with a district superintendent who is attempting to captivate him for one of these eastern conferences but with no apparent success; his senior thesis and the preparation of his weekly sermon. I submit to our judgment what grade of man it requires to successfully handle all of these interests at one and the same time. I will possibly hear from him when he finds that statement glaring him in in bold type from the pages of The Echo. In conversation with Mr. Gaunzolas yesterday I learned that he contemplates returning to his native land to engage in educational work about June of the present year. His final statement gripped me: "I say educational work, but whatever or wherever my work may be, it shall be all to the glory of God." Reports from Mr. Robson's work in East Milton, Mass., bespeaks his success there. The new men, Messrs. Roberts and Leamon, are both maintaining the high standard of work that is indicative of Taylor students who have come here. Possibly you have heard more directly from those at Wollaston, Mass., than I. My limited time has not afforded an opportunity to visit them.

It is barely possible that I might be of some slight assistance to the men who contemplate taking their graduate work in this institution. You may inform such students that any help which I may be able to render is their command. Our constant prayers are in the interest of Taylor and for those now on the field who have been blessed by her ministry.

Sincerely yours,

Homer W. Henderson

The following is an extract from a letter written by D. A. Bloomster, who now is in Lancaster, Mo.

At the Missouri Annual Conference held in Memphis, Mo., Sept. 15-19, 1920, D. A. Bloomster was appointed by Bishop Quayle as pastor of Lancaster, Mo., M. E. church. The church here was in a run-down condition, caused by a church fight, and the charge had received a black eye in conference. The preachers all shunned the place and refused to be sent to Lancaster. Having been a neighboring pastor to Lancaster for two years, and having served on an investigating committee during the trouble here at Lancaster, we had expressed ourselves in similar language. But when our elder told us that we were down for Lancaster, there came a sweet peace into our hearts and we knew that it was God's will that we should come to Lancaster. The people here received us with open arms, and we have spent the most delightful year so far in our ministry. We



have seen young men and young women wonderfully saved at the altar of our church, thank God!

Before the holidays we had seven come into the church, nearly all by the way of the old-fashioned mourners bench. We had a gracious three week's revival since the holidays and seventeen more have stepped out. Lancaster is full of people who do not believe in real experimental religion, and they scoffed at the idea of folks being converted at the altar. But thank God, during our revival hundreds of them witnessed souls weeping their way to God at our altar and being wonderfully saved right in their presence. We held cottage prayer meetings every afternoon, and every one of these was a real live service, with everyone taking part and the Holy Spirit leading. Many of our members were set at liberty spiritually and are ready now to testify or pray at any time.

We are looking forward to a great year's work for the Lord here at old Lancaster before the year closes. Jesus Christ is more precious to me than He has ever been before. It is a great joy to preach his wonderful Gospel.

The class letter of the class of 1915 is well on its way cheering the hearts of the members of that wonderful class, which is now scattered all over the world, working for God. The writer just received word from India (Bro. Bert Oppen) of its safe arrival there from China (Clara Sauer). The letter now has reached fourteen members of the class and has been lost but once so far, however, our plan is so complete that it can be traced if lost. Brother Oppen is asking God for three thousand souls and twenty-five spirit filled native preachers through the Mission this year. May God give him his desire. The clean, pure lives of brother and sister Oppen as we knew them at T. U. are a great power in the hands of God.

Clara Sauer in China was wonderfully cheered by the class letter. Classmates, we owe it to each other to send this word of cheer to one another. She writes that she had been doing Red Cross work in Siberia. Clara is a consecrated girl ready to help dying humanity in any way she can. Many will rejoice in "That Day" because she came their way.

### CAMP FIRE GIRLS.

#### The Law.

Seek Beauty. Give Service. Pursue Knowledge. Be Trustworthy. Hold on to Health. Glorify Work. Be Happy.

The Camp Fire Girls aim to organize the daily life of girls. It aims to be found on every side and in wholesome ways. It organizes girls happy life in the home and community. The principle means of reaching these ends is thru honors and ranks based on attainment. The activities are focused and the ideals

emphasized by simple ceremonies and ritual together with symbolic and beautiful costumes and decorations. The purposes as defined by the constitution are:

Section I. The purpose of the organization shall be to perpetuate the spiritual ideals of the home under the new conditions of social community, thru the organization of girls and women, divided by age into Camp Fires and Junior Groups.

Section II. The organization shall endeavor to show that the common things of daily life are the chief things of beauty, romance and adventure.

Section III. The organization shall endeavor to aid in the formation of habits making for health and vigor, the out-of-door habit and the out-of-door spirit.

Section IV. The organization shall endeavor to devise and put into use ways of measuring and creating standards for woman's work.

Section V. The organization shall endeavor to give to girls and women incentive ideals and objects for doing "team work."

Section VI. The organization shall endeavor to foster intimate relations between mothers and daughters by giving status and social recognition to the work of the mother.

Section VII. The organization shall endeavor to develop among girls and women a sympathetic understanding of the newer economic relationships into which women are coming.

Section VIII. The organization shall definitely undertake to improve the social life in the community of each of its constituent groups through the promotion of such community social activities as pageants, celebrations, floats, social centers, organized vacations, and tramping, amateur drama and music.

The Camp Fire Girls is a self governing organization and they aim to support as well as control their own national work. As the organization is primarily related to the home and social life it should consist usually of girls of about the same age, who naturally belong together, whose homes are near to each other, and who like each other. The best size for a camp fire is from ten to fourteen. The responsible head of a Camp Fire is called the Guardian of the Fire. She must be at least twenty-one years old.

The Camp Fire Girls have three ranks: Wood Gatherer, Fire Maker, and Torch Bearer. Each rank has its special emblem which should be worn on the right sleeve.

The symbol of membership in the Camp Fire Girls is the silver fagot ring. This is given by the National Board without cost to each girl when she becomes a Wood Gatherer. Each Camp Fire girl as well as each Camp Fire has a special name and symbol.

Ceremonial meetings are held

monthly. At these meetings the Count is read, honors are awarded rank is conferred and new members are received. Weekly meetings are held to help the girls formulate their daily work and to teach them new activities, such as handwork, home work, entertaining, sports, business and keeping and illustrating the record book. Often those meetings are held in conjunction with a hike and the study of nature lore.

Honors are awarded to members in recognition of attainment. They are symbolized by distinctively colored beads, which have been selected by the National Board for their simplicity and suitability for decoration. The honors are divided into six groups as follows:

1. Required honors: These are attainments which are required before a girl may become a Fire Maker.

2. Elective honors: These form the basis of Camp Fire work and are divided into seven groups such as Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business and Patriotism. Honors won in these crafts count towards the rank of Fire Maker and Torch Bearer.

3. Big Honors: These may be worn by any Fire Maker over fourteen years of age in any of the elective honor groups.

4. Torch Bearer Honors: These are for Torch Bearers over sixteen years of age who specialize in certain honors.

5. Local Honors. Honors for special cases.

6. National Honors: Honors awarded for services of general use to the Camp Fire Girls.

Ideals, aspirations and visions have always been expressed through art forms, poetry, music, form color and ritual ceremony. Accordingly, Camp Fire Girls use all of these to help to express their visions and purposes. Symbols help to convey meanings which it is difficult to put into logical speech, hence symbolic art form are used.

Fire is the symbol of the organization, for around it the first honors were built. Camp Fire stands not only for the home but also for the genuineness and the simplicity of the out-of-doors. The sun is used as a general symbol for fire. This symbol is used particularly as the Guardians Pin. The symbol of membership is the standing pine. It means simplicity and strength. The watchword is Wahelo. It is made up of the first two letters of Work, of Health and of Love.

Eleanor Zange.

Sweeping changes are being made in the work of the Salvation Army as a result of prohibition. In the past its work has largely been among those destroyed by the saloons, but that supply has been cut off almost entirely. Thirty of their industrial homes in which there used to be 10,000 people, have been closed.



OSTEOPATHY simply means the science of adjustment of the human machine. It is based upon the idea that if there is a right adjustment of structure, other things being equal, the man will be well.

—ELBERT HUBBARD

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## FATHER TIME.

One of the most common complaints that we hear from students is an excuse for unprepared lessons or a refusal to take part on a program or any other work which might be thrust upon them is that they don't have time. Many times this excuse is used as a stock-in-trade for comoflagging their laziness or unwillingness to do the work. But granting that in the majority of cases the speaker is sincere the question is one worthy of serious thought. For time is the most precious asset of a student especially. With it he can "subdue kingdoms." It has greater power than money. But there are only twenty-four hours in a day and how are we to manufacture any more? Evidently the problem lies rather in making the best use of what we have. With this in mind the following suggestions are proffered.

The demands of nature for sleep, food and recreation consume about half of a student's valuable time. But many times these can be shortened, especially that taken for sleep and recreation. This does not apply to those who have already over done themselves with a too rigorous de-

nial of these things but only those who have not yet been put wise. By many students more time is used in sleep than is called for by the physical organism with the result that the body is made less fit for severe labor in addition to a loss of time. Too much sleep is as bad as too little. For the average person seven or eight hours is plenty. On the other hand time is not gained by taking less than is required as it impairs the organism. In the same way either over or under doing the matter of recreation is attended with the same result of impaired health as well as loss of time.

Very few people are aware of the amount of time that they waste in simply doing nothing. Here is five minutes spent talking in the hall waiting for a class, there is fifteen minutes spent loafing in the book store or waiting for the mail (and perhaps the male,) yonder is fifteen minutes from chapel dismissal until lunch. Enough odd moments like these could be gathered together in a day to make most of us proficient in an extra study or two in the course of a year. More time is lost in dilly-dallying around, day-dreaming, complaining and criticizing the teachers for too much work, through

our own laziness and other ways than any other way. But, you say, we need to relieve our minds of the tension once in a while and relax them. Perhaps so. But most people never had a tension on their minds that needed to be relaxed. Much of it is sheer laziness. Very few people know what real severe study means. Anyway, changing from one study to another is better relaxation than changing from studying to doing nothing. We forget that we are students and that our main activity should be studying. If we think that we need those odd moments for rest then let us not take on any work that we can't get done in the rest of the time. Either drop some of our work or be willing to sacrifice some other things in order to get our work done. The great men of any age have been those who were busiest, who made every second count for something.

Another way in which our time is taken from our studies is by having too many outside duties, such as is required by the societies, clubs, ball teams, and many others. When some students recite to you their daily program it seems as if their studies were of minor importance and so were pushed to the background and many times given no consideration at all. Many belong to half a dozen different organizations and must work for their board besides. How can these people be real students? The social life of the school, taking it in its broadest meaning, is the enemy of all who would be classed as scholars. Of course, if you have no desire for such a life, if your main purpose here is not to study but to have a good time, then you are on the right track. Undoubtedly a few of those outside activities are in order but many could be dispensed with. Along with this might be included the time spent with a lady or gentleman friend.

Another thief of our time is the lack of proper methods of study. With most would-be scholars about twice as much time is spent with a lesson than is necessary. We allow first this thing and that to interrupt us. Our thoughts wander, we fall to talking to our room-mate or a friend, or we fail to concentrate, (consecrate,) on the lesson before us. If, when we study, we should bring to bear upon our lesson all our mental forces and exclude everything that would annoy us, no matter how insistent, we would be able to get our work in much less time. Myriads of other thieves might be mentioned but this will suffice to show where much time might be saved.

There are 1,176 higher institutions of learning in the United States. This includes all the universities, colleges, professional schools, colleges of agriculture, mechanical, technological and mining science, normal schools, theological seminaries, and junior colleges.



### THE TONGUE.

The tongue is certainly an expensive organ. It is covered with taste buds and these buds are usually satisfied with hothouse strawberries in winter and reed birds out of season.

But this is not the most expensive thing about the tongue. The high cost of living and the higher cost of satisfying a sensitive organ cannot compare with what this most mischievous organ can do to a man when it wags.

Almost all the trouble in an organization, in a family, is tongue trouble.

The sword may wound the body, but a slash from a wicked tongue often wounds beyond repair.

Physicians examine this trouble maker to find out the disease of the body, while philosophers listen and decide the disease of the mind.

A buckle has a tongue, a wagon has a tongue, a shoe has a tongue, but they are all silent and useful. The parrot has a tongue, but he cannot express ideas with it. He can enunciate words, mimic mourning and stimulate laughter, but that's all. He is an entertainer.

How true it is that many of us are "dry" in our ideas and intemperate with our tongues.

Madam Necker says: "A woman's tongue is her sword, which she never lets rust." There! I am glad a woman said that.

In an organization somebody says something, then somebody repeats it, and with each repeating comes increased momentum. When an individual comes to me and says something confidential, in an undertone, and asks me not to repeat it, I resent the situation and refuse to listen. This plan saves me carrying around a load of gossip.

I always trust the tongue little that praises all, without proof; much less the tongue that censures all, and least of all the tongue that is indifferent to the interests of the industry that supports it—the disloyal tongue.—Silent Partner.

### PHILOS VICTORIOUS IN FIFTH GAME OF SERIES.

Wednesday night the two teams again locked horns in an effort to secure another game toward the Season's Championship banner. In the first half the two teams played together fairly well, but in the last half the Philos climbed away from the Thaloses till at the sound of the timekeeper's whistle the score stood at 33 to 23.

Referees—W. Ayres and M. Davis.

### PHILOS CHAMPIONS FOR 1921.

The last big game of the Society Series, Friday, Feb. 18, came to an end in a whirl-wind take-over by the Philo five. From start to finish it was a complete runaway, without a staggering moment for the winners. They would dribble down the floor, whirl, slip the guard, pass, repass

and cage the ball. The final score was a stunner but tallied only 18-38. This, in comparison with some of the games was a very slow game to the spectators, but the series was the best game played at Taylor for many years, perhaps the games were the hottest contested of any played in the gymnasium between the Societies.

One big factor in all the games was the motive of displaying good, clean sportsmanship tactics. With the series over, all are glad, the Societies have been benefitted and each player, presumably a better man because of proving the test of a clean player. We again say PHILOS CHAMPIONS.

Referee and Umpire, W. Wilson.

Philos—38	Position	Thalos—18
J. Shilling	Right Fwd.	P. Olson
B. White	Left Fwd.	P. Boat
A. Pugh	Center	J. Mabuice
C. Shilling	Right Guard	O. Runner
H. Seelig	Left Guard	W. Whitmore

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# ORGANIZATIONS

## THE PRAYER BAND.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you. If ye shall ask anything in my name, I will do it. Hitherto have ye asked nothing; ask largely that your joy may be full."

The New Testament Christian has many precious promises from God. These promises are conditional, just like everything else is conditional. God has promised us many things for the asking. Then does it not warm our hearts to know that God has made the condition so easy? "Ask and ye shall receive."

Yes, alone with God, in prayer. Yes, alone with God in quietude, in the secret closet. Listen! Do you hear a still small voice? It is the voice of our Father. "Come unto me, all ye that labor and are heavy laden and I will give you rest." When the day is over and a backward glance reveals failures amid severe struggles, a little communion with Jesus is more than healing balm, it is the great tonic for the soul.

Then, when we have been alone with Jesus for a while, we come together on Tuesday evening in the Prayer Band and unite our prayers for the many needy ones around us. Thank God, he understands the needs and never fails to answer. Let us as a Prayer Band be faithful to God, faithful to ourselves and to others and pray without ceasing.

Edmund Cortez

## THE EULOGONIAN DEBATING CLUB.

Have you ever stopped to consider what the value of true Christian fellowship means? When Christians meet in a body they are bound together by a spirit of appreciation for each other regarding the greatest and noblest purpose of life. Whether in a prayer meeting or a debating club they are all reaching for something which will help them in approaching the ideal for their own lives.

In the debating club a close association and fellowship is formed which draws us nearer together. We are all facing the future with the determination that we shall make our lives count in the service of the Master. Each one is seeking self improvement that he might be more efficient and effective in carrying out the purpose for which he has been created by God. Let us "carry on."

Two weeks ago the club did not meet because we wished to give all our attention and energy to the revival meetings. Last Saturday evening we visited the joint session of the Soangetaha and Eureka Clubs and thoroly enjoyed the debate. The ladies were victors. They debated well and deserved the victory.

## SOANGETAHA.

Saturday evening, Feb. 19, marked the great clash of the "Indian Maidens," with the "Warriors." Those present at this combat showed much interest and enthusiasm as one after another displayed such great skill and ability in defending their side.

The question for the debate was: "Resolved that foreign mission work presents a greater field of service for Christian workers than the home field." The Soangetaha Club represented by Inez Miles and Mary French, upheld the affirmative, and the Eureka Club, represented by John Mabuce and Ira Rankin, the negative. The affirmative discussed the Medical Social, Educational and Evangelistic needs of the foreign fields. The negative pointed out the needs of recruiting the workers in the homeland in order to spread to the foreign field; the need to combat heterodoxy; and the need of touching those outside the church at home.

Both sides produced good arguments and put much enthusiasm into their discussions. The judges decided in favor of the affirmative. This is the first time the Soangetaha Club has taken part in an Inter-Club debate, so she is justly proud of her victory.

We hope that all girls will take greater interest in the Club, now and make it a point to be present at the regular meetings.

Stella Thacher.

## EURAKE DEBATING CLUB.

There was no Eureka session Feb. 12, as the Clubs dismissed on account of the convention meeting at the Methodist Church.

On February 19 our session was unique and no less so was the debate. It was the occasion of the first inter-club debate between the Soangetaha and Eureka Clubs. The discussion was concerning the relative merits of foreign and home mission work. The term mission work was understood to mean work done by agencies which are primarily missionary in purpose and scope.

The foreign mission speakers were Miss Inez Miles and Miss Mary French, against whom Messrs. John O. Mabuce and Ira F. Rankin defended the cause of home missions. The ladies won the victory. We freely admit that they deserved it. The contest was novel and interesting and is pronounced a decided success. We feel that as the ladies are both loyal Eurekaans in support, the laurels have hardly been carried away by strangers.

Reporter.

## ODDS AND ENDS

"Don't quit too soon. It takes a great many blows to drive a nail, but one to clinch it."

"Grieve not that men know not you; grieve that you know not men."—Confucius.

At a recent religious census taken among 2,000 students at the University of Chicago by the Board of Christian Union, it was revealed that among the 2,000 there was only one atheist, only two agnostics, and that more men go to church than women.

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## LOCALS.

Miss Owen was called home last week because of sickness.

A. W. Pugh, says he will leave school to go back to New Jersey, (into civilization,) the end of this term, where he has a church waiting for him. We regret this bit of news and dislike to tell you.

Kenneth Day returned from the Student Volunteer Convention sick. He is well now.

February 22 was a partial holiday at Taylor. There was a special chapel service and then a big dinner in the dining hall in the evening, after which Jack Rose, as toastmaster led a very interesting routine of speeches in honor of the day.

Miss McMakan spent the weekend in Ft. Wayne.

At Chapel, on Sunday, Feb. 20, reports were given of the Student Volunteer Convention, held at Franklin Indiana.

The Gem Staff chose a beautiful day for the remainder of the pictures and they are fine now—you watch.

One of the boilers at the heating plant has ceased to be, because they had to make two out of three of 'em.

Eugene Pilgrim was at church last Sunday night in the usual custom.

Dr. James Taylor and wife and son Paul all visited Taylor last week. They looked us over and we looked them over. We are satisfied, more than satisfied, and only hope they are.

Miss Dunn will assist in a Mission Campaign in Marion over Saturday and Sunday and Sunday night will visit John Mabuse's church.

Mr. Fiyihara was visited last week by a friend who is now taking work in DePauw.

Mr. and Mrs. Biesecker of Sayre, Pa., visited Taylor during the meetings. Katherine was happy to have them here.

Mrs. Griffith, evangelist, remained at Taylor for a few days after the meetings.

Mr. and Mrs. French were also at Taylor during the meetings and visited their son and daughter Orville and Elsie at the same time.

Mr. Lennox is now residing at the Abbey Mansion.

Mr. and Mrs. Heltzel have a new baby in their home now.

With a genuine bombardment of all circumstances the society series has once more come to a close for another school year in basketball.

Miss Grace Beers of Marion, Ohio visited her brother Alva during the convention.

Chas. Ullum is now living with his mother and father in Upland. Mr. Link now has the room in Sickler, which Chase vacated.

Prof. Mallory was pleasantly surprised on the seventeenth of this month by a birthday dinner party, given in her honor in the Domestic Science room.

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**A NIGHT OF TERROR.**

In a valley between high hills, flowed a creek, gushing over the stones on its way to the river. It was not a large stream in the dry weather, but when the rainy weather came, it often overflowed its banks and flooded the valley. This was no doubt caused by the river carrying more water than it was easily capable of, even in dry weather.

Across this stream were two bridges, one a short distance from the river and the other about ten rods farther up stream. The one closest to the river was in good condition, but the other was ready to fall down any minute.

At the time of this story, it had been raining for some time, and now the sun was sinking in the west, behind a great black cloud. Archie saw this cloud, and knew what it meant. He knew the sky would soon be covered with blackness, and the rain would be falling in torrents. He thought of the cows in the lower pasture, and knew they must be brought up, or they would not be milked that night. He saddled his horse, and sped down the valley toward the lower pasture, which was about two miles away. When he crossed the bridge, he noticed that the water was almost to the top of the piling, and wondered if the bridge would still be there when he returned.

Night fell fast as the black clouds scurried across the sky. The wind came rushing over the hills like a hurricane. Faster and faster sped the clouds, bringing with them inky blackness, which settled down like a curtain. Then suddenly all was quiet, except the roaring of the foamy boiling water, as it swept swiftly through the valley, now out of its banks. All else was quiet, even the coyotes who had been accustomed to howl as darkness came on, were now quiet in their shelter.

Archie found the cattle and was hurrying home as fast as the weather would permit, when he saw a flash of light and heard a crash of thunder, then all nature let loose. The wind howled over the hills and across the valleys. The rain fell in sheets driven by the wind. The water gushed through every little valley into the raging current of the creek. The cows refused to go farther, and turning around, stood with their backs to the wind. Archie knew it would be useless to try to drive them, accordingly he left them, and started for home.

He could not see a thing except for the flashes of lightning, but he knew he could trust his horse to take him safely home, if the bridge was still there, and if it was not—well he didn't stop to think what would happen if it was gone. Through the flashes of lightning, he could see that he was rapidly approaching the

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bridge. When in sight of it he saw with joy that it was there, but he saw also something else that made his heart stand still. There was the other old bridge shooting down the angry foamy torrent. He saw it coming nearer and nearer the bridge he was rapidly approaching. Would he ever get there or would the other bridge smash into it, and sweep it down to the river. The next thing he knew, his horse was crossing the bridge. Then he heard an awful crash above the roar of the storm, and felt the bridge move. It moved a ways and stopped, but for only a minute, then swept onward with great velocity. He felt himself being washed with the current, toward the rapid, racing river. He gave one cry for help, but heard nothing except the roaring of the storm. He thought of the river, now only a few rods away, which he was swiftly approaching. He thought of his mother and father and home. He wondered how soon they would miss him, and if they would find him. All these thoughts flashed through his mind in less time than it takes to tell about it, then his horse stumbled, throwing him on the bank into a few feet of water. He tried to get to his feet but failed. He tried to swim but could not. Again he was being washed toward the river at a terrific rate, when he bumped into a tree. He caught hold of it with a firm hold, but it seemed to be useless to battle against that current. However he clung to a tree, and there he was found when the water receded, his lifeless body firmly caught in a crotch of the tree.

Wesley Draper.

"The main difference 'twixt me an' my boy Jim," explained a Kansas farmer, "is that when I put in a day at work I don't feel like running round nights, and when Jim puts in a night running round he don't feel much like workin' days"—Boston Transcript.

Dick—All the world loves a lover, you know.

Edna —You wouldn't say that if you heard what papa said when he found you had taken his hat by mistake.—Utica Globe.

Boss—I'm afraid that clerk is dishonest.

Friend —You shouldn't judge by appearances.

Boss Neither do I, Bill, but it's disappearances in this case..

Boy (looking up from paper he has been reading) I see Thompson's shirt store has been burned out..

Mother —Whose?

Boy—Thompson's shirt store.

Mother—Dear me, who tore it?—Lone Scout.

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Gas City



## WASHINGTON HONORED AT TAYLOR UNIVERSITY.

The Chapel service Tuesday morning, Feb. 22, was appropriate to George Washington's birthday.

Dr. M. Vayhinger, Pres., read the scripture lesson using Psalm 34.

Dr. Evans, Business Manager, gave a talk on the "Religious Life of the Early Leaders of our Nation." Dr. Evans said there was nothing so important just now as a general understanding on the part of all the people of our country that we are living in a Christian land, and that we are a Christian people. Washington was not only a professing Christian but he was a Christian with faith in God. He arose very early in the morning and spent an hour in prayer and Bible reading.

The fact was brought forth that our Constitution was formed by Christian men and in it are articles that show our nation stands for only the Christian religion.

Miss Sadie Miller, Professor of Piano read one of her own poems called "God's Man." It was very beautiful.

The songs, "Faith of Our Fathers" and "America" were sung by the audience.

A beautiful American flag was laid across the pulpit and a jar of yellow daffadils was placed on the platform.

A Student.

## VOLUNTEER NEWS.

Words are inadequate to picture to you the marvelous way in which God has been working in the missionary phase of our school through the medium of the Volunteer Band. Those who heard the presentation of the needs of the field by Dr. James M. Taylor, who lectured in chapel, Feb. 12, received an impression that was strong enough to shake the very foundations of their shallow pre-supposed ideas of a missionary, the missionary work and the mission field, and to throw up their hands and say: "Lord, if you can use us you are welcome to our lives." Dr. Taylor's years of experience on the field and his magnanimous personality, together with his Christ-like character

made his lecture sink to the bottom of our hearts.

Again, Bro. Finch, a missionary from the Indies, spoke to the students, at the request of the Volunteer Band. His message was not only soul stirring but was also soul moving. As he told of his work among the Islands just off the eastern coast of South America, our hearts burned within us. Thank God for such men and such messages.

Our delegates returned from the convention with favorable reports. They seemed to impress us with the fact that the convention was not as spiritual as was expected. Some good speakers were there among whom was Dr. House from Turkey. The statement was made and discussed, that many volunteers are going to the field who have not received the Divine Call of God. How sad it is! Let us pray that spirit-filled called young men and women may go to the field.

The volunteer chapel service last Sunday, was great. When we consider the way God has been visiting the Volunteers recently or within the past few weeks we tune our instruments to sing: "Praise God from whom all blessings flow."

F. D. W.

*I Am Coming*

# WHO??

## The 1921 Taylor University Gem

J. C. BURKE WHITE Sub. Mgr.

### LAUGHS

An old gentleman, who was very fond of strong peppermint candy once gave a piece to his little granddaughter to see what she would do. She put it into her mouth, but later took it out and placed it on the window sill. "Don't you like it asked the old man. "Yes, grandpa," she answered, "but I'm just waiting till it cools off."

### OBSERVED.

Mr. Seelig  
Herr Seelig  
Monsieur Seelig  
Senor Seelig

In other words "Buddie."

W. Ayres singing to himself—"Down by the river, there dwells a maiden, fair,  
She is so pretty, with big blue eyes, and golden hair,  
And if you, (hearing a noise outside,) "Whose that Charles?"

Charles—"Why Eleanor, I suppose, Isn't it."

"Did you ever fool with the stock market?"

"No. I was in earnest. The stock market did the fooling."—Washington Star.

Tom—Quick, call a doctor, Jack drank some ink by mistake.

Jim—Oh, that's nothing, let him eat some blotting paper.—Boy's Life.

Bix—What caused the fire in the match factory?

Dix—There was some friction, I believe among the heads of the departments.—Pleasant Hours.

Circus Man (searching for elephant that has escaped) Say, Uncle Ezra, have you seen anything of an elephant around here?

Uncle Ezra—No, sah; I ain't seen ephalent, but I seen a big gray bull eatin' mah corn wiv his tail.

Sybil Owen at the mail box—"O-I-C-U-R-M-T."

Seen on one of Bigg's letters—"Isle of View."

George Fenstermacher, looking at picture of himself, "I'll put one of these in my room to scare the rats away."

Fletcher—"Then they'll come of-  
tender to see their relative."

Jean's soliloquy—"If he comes to see me here, Buddie will be sore—  
If I go home, he will want to see Buddie's picture—

If I leave it here, Buddie will think I don't want it—

If I don't let John come to see me he'll think I don't like him anymore, Oh, dear, I guess I'll jump out of the window and end it all."

Jack Rose in senate had just finished a long expostulation about some intricate subject. "Do you really mean all that?" asked several.

Jack (jumping up)—"I agree with everything I said."



# TAYLOR UNIVERSITY

Upland, Indiana



Administration Building

## ANNUITY BONDS

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6. Unlike other Bonds, there are no commissions to pay.

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**President M. VAYHINGER**

Upland

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